لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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AMAN 1360—MARCH 1981

EDITOR

M. G. AHMAD

The Ahmadiyya Movement

Hazrat Mirza Ghulam Ahmad, was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious Philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his fore-fathers and barred like all mortals from coming back to the world.

He initiated the Ahmadiyya Movement, to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, Peace and blessings be upon him, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good-will and selfless fellow-service and a feeling of true brother-hood.

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He passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din. After his death in 1914, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Head of the Movement. During his 52-year long leadership, he organized a world-girdling chain of mosques and missions. On his death on November 8, 1965 the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad as Head of The Ahmadiyya Movement.

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

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The Review of Religions

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement. It deals with religious, ethical, social and economic questions. Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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The Review of Religions

RABWAH, PAKISTAN

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Notes & Comments

Islamic Summit Conference

Saudi Arabia was the host to the Third Islamic Smmit Conference held at Taif, Saudi Arabia on January 25—28. The Conference was declared open by His Majesty King Khalid bin Abdul Aziz. The aims of the Conference were to foster a spirit of brotherhood among Muslims all over the world, to establish a pattern of co-operation among Muslim countries in areas of common interest and to establish a commonwealth of Muslim nations. 38 Islamic countries participated in the conference. All the Heads of the Islamic States except Iran and Lybia took part in the deliberations. The conference gave special attention to the Palestine problem and appointed a Committee with H. M. King Hassan of Morroco as its Chairman, to submit a report to the conference on the librrations of Palestine.

It is gratifying to note that the world of Islam has realised that their salvation lies in Unity and their progress is subject to making the Holy Quran their way of life. The Islamic block is fortunately rich in natural resources, in agricultural

produce and in manpcwer. What they need is technical know-how and the application of Science and technology.

We hope and pray that this conference will open the way to many such conferences in future. We also hope that the Muslim countries will strive their utmost to encourage and foster the knowledge of science and its application, as science is the action of God whereas religion is the world of God and both are inseparable.

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Child Sexual Abuse

We reproduce hereunder an extract from "The Washington Post" dated December 29, 1980.

> "It was a hot summer day when Sharon's 6 year old daughter, a pretty small-boned girl, went to visit a next door neighbour in her public housing project in south east Washington. The neighbour was not at home, but her eighteen year old son, who often baby-sat the girl, was.
>
> The youth visited the child into the house moments later, he undressed her and then raped her.
>
> Sharon's daughter was one of thousands of children who are sexually assaulted each year in the nation by relatives, friends or strangers.
>
> No one knows exactly how often child sexual abuse occurs, but the National Centre on Child Abuse and Neglect estimates a minimum of 1,000,000 cases a year".

The above mentioned figure of one hundred thousand cases each year is on conservative side. The actual figure of child assault each year is definitely much higher than the one given above as child-abuse mostly go unreported.

Each case of a child assault leaves on the victim a deep scar and a terribly disturbing psychological effect which changes the whole pattern of his life. Such child grows with a fear and extreme anxiety which eventually results in turning

the vicitim a d op-out in the society.

All this happens in the so called civilised and advanced countries of Europe and America. Sexual assaults on minors is not the only problem that the West is facing today. Juvenile deliquency, drug addiction among school going children, prostitution in teenage group, robbery and stealing among the youth are some of the fruits of the modern affluent west. In these countries of plenty, the youngsters are infested with all sorts of vices.

It is rather strange that the so called underdeveloped third world is to a large extent immune from child deliquency. It is very rare that one hears such harrowing stories as the rape of six year old girl in the East. Why this glaring difference between the two.

We believe that the answer lies in the fact that East has to a large extent been following the teachings of their religions while the West has to a large extent rejected it. The fear of God and obedience of His commandments is a thing of the past in the modern West.

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Gambling in Modern Society

"The money bet illegally in the United States (on gambling), every year is as high as $ 50,000,000,000. Gambling supports 50,000 master bookies and 400,000 others. Gambling finances every conceivable kind of racket and is the very heartbeat of organised crime both locally and on a national scale.

Plainly we need go no further to realise that gambling is a terrible curse. It is closely attended by gangsterism and is connected with vice, prostitution, theft, narcotics and murder. The gangster element has taken over or is closely involved in most gambling establishments but gambling even by itself is a personal plague".

Above are some extracts taken from an article on gambling published in the "Plain Truth" magazine. The scourge

of gambling has ruined millions of families and have brought havoc to the modern European and American societies. This plague is on the increase (each day of the year). The Holy Quran has specifically forbidden this evil 1400 years ago in following words :

"They ask thee concerning wine and the game of hazard say : In both their is great sin and also some advantage for men ; but their sin is greater than their advantage". (2 : 220).

Advices of Hazrat Ahmad

We reproduce hereunder some advices of Hazrat Mirza Ghulam Ahmad of Qadian (peace be on him)

Sin is a poison ; Do not take it. Disobedience to God is a spiritual death. Avoid it ; turn to prayer that you should get the strength. Firmly believe in Allah as He alone has the power over everything. Do not get caught in the tangle of worldly greed.

Completely keep away from every sin and evil action, like wine, gambling, looking lustfully at woman, dishonesty, bribes and from every kind of illegal gratification.

Give up association with a bad companion.

Respect your parents and render obdience to them.

Forgive the faults of those who have transgressed against you. (Kishti Noah)

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A Verse from the Holy Quran

ختم الله و على قلوبهم و على سمعهم ، و على ابصارهم
غشاوة و لهم عذاب عظيم .

Allah has set a seal on their hearts and their ears, and over their eyes there is a covering. For them there is a great punishment. (2 : 8)

God is not unjust to any. Man acts unjustly towards himself. It is the way of Allah that when any action proceeds from man God brings out into the open its hidden quality. For instance, if we close all the doors and windows of a room, this is our action. The consequence of this action, in accord with God's eternal law, will be that the room will become dark Or, if we swallow a fatal does of poison, this is our action. The consequence of it, in accord with God's eternal law, will be that we shall die. This is God's reaction to our action. Thus every action of ours is followed by God's reaction which is the inevitable consequence of our action. This law operates in the moral and spiritual realms in the same way in which it operates in the physical realm. Every action of ours, good or bad, has a consequence which follows upon it. The meaning of : Allah has set a seal on their hearts is that when a person does evil Allah causes the consequence of it to appear on his heart and face. The same is the meaning of : When they deviated from the right course, Allah made their hearts perverse (61 : 6) That is to say, when they deviated from the right course, Allah caused their hearts to be at odds with the truth and their hostility to the truth brought about a complete change in them so that this poison destroyed their inner light.

(Kitabul Bariyyah, p. 27)

It is objected that if God sets a seal on a person's heart, that person becomes incapable of doing good through no fault of his. This is a complete misapprehension. The Quran makes it quite clear that this setting of a seal by God is a consequence of the person's own conduct. When an action proceeds from a person, it is divine law that a consequence of it follows upon it. For instance, when a person shuts all the doors of his house, this is his action; God's action following thereupon will be that the house will become dark, because the owner himself shut out all the means through which light could enter. This is illustrated in the verse: When they deviated from the right course, Allah made their hearts perverse (61 : 6). This is the same as setting a seal on the hearts. But God has the power also to remove the seal. He has mentioned the causes which bring about the setting of the seal; He has also indicated the means through which the seal may be removed. For instance: If you will be righteous, then surely He is Most Forgiving towards those who turn constantly to Him (17 : 26)

(Al-Badar, Vol. IX, No. 34, 11 September 1903, p. 367)

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Allah the Exalted

— II —

Extracts from the writings of Hazrat Mirza Ghulam Ahmad,
The Holy Founder of the Ahmadiyya Movement in Islam.

Eng : Chaudhry Mohammad Zafrullah Khan

God has commanded me to inform the members of my Community that those who have believed with a faith which contains nothing of the world in it, and which is not coloured by hypocrisy or cowardice, and does not fall short of any degree of obedience, are the people who are approved by God, and God says that they are the ones whose feet are planted firmly on sincerity.

Let him who has ears hear what is it that God desires of you. It is that you should become wholly His and should not associate anyone with Him in heaven or in earth. Our God is One Who is living today as He was living before, and who speaks today as He spoke before, and hears today as He heard before. It is a false notion that in this age He hears but does not speak. Indeed, He both hears and speaks. All His attributes are eternal and everlasting. None of His attributes has fallen into disuse or will fall into disuse. He is the One without associate, Who has no son and no consort He is the Peerless One Who has no equal and like Whom no individual is absolutely qualified with any quality, and Whose attributes are not shared by anyone. None of His powers lacks anything. He is near and yet far and He is far and yet near. He can manifest Himself in any shape to those who have experience of visions, but He has no body and no shape. He is above all but it cannot be said that there is anyone below Him. He is on His throne, but it cannot be said that He is not

on the earth. He combines in Himself all perfect qualities and is a manifestatation of all true praise-worthiness He is the fountain-head of all excellences and combines in Himself all powers. All grace originates with Him and everything returns to Him. He is the Master of all kingdoms and possesses every perfect quality. He is free from every defect and weakness. It belongs to Him alone that all those on earth and in heaven should worship Him. Nothing is beyond His power. All souls and their capacities and all particles and their capacities are His creation. Nothing manifests itself without Him. He manifests Himself through His powers and His signs and we can find Him only through Him. He manifests Himself always to the righteous and shows them His powers. That is how He is recognized and that is how the path is recognized which has His approval.

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He sees without physical eyes and hears without physical ears and speaks without a physical tongue. It is His function to bring into being from nothingness. As you see in a dream, He creates a whole world without the agency of any matter and shows as present that which is mortal and non-existent. Such are all His powers. Foolish is the one who denies His powers and blind is the one who is unaware of their depth. He does everything and can do everything except that which is inconsistent with His dignity or is opposed to His promise. He is one in His Being and His attributes and His actions and His powers. All doors that lead to Him are closed except the one door which has been opened by the Holy Quran.

(Al-Wasiyyat, pp 14-17)

All praise belongs to Allah. All praise belongs to the true God Who combines in Himself all perfect attributes and Whose name is Allah. In the idiom of the Holy Quran, Allah is the name of that perfect Being who is truly worshipful and combines in Himself all perfect attributes, and is free from all defects and is One without associate and is the fountain head

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of all beneficence. In His Holy Book, God Almighty has described His name Allah as combining in itself the attributes of all other names and qualities. No other name has been given this rank. Thus, Allah comprehends all other perfect attributes. Alhamdulillah, therefore, means that all types of praise, overt and covert, relating to personal perfection or relating to natural wonders are the characteristics of Allah, and no one is His associate in them. It also means that all true praise and perfect qualities which the wisdom of a wise one can think of, or the reflection of any thinker can conceive of, are comprehended in God Almighty. There is no excellence, the possibility of which is vouched for by reason, of which God Almighty is bereft like an unfortunate human being. The wisdom of no wise one can point to an excellence which is not to be found in God Almighty. The maximum of all excellences that a person can conceive is found in Him. He is perfect from every point of view in His Being and His attributes and His good qualities. and He is absolutely free from all defects. This is a truth which distinguishes a true religion from a false one. A study of all religions would reveal that there is no religion, other than Islam, which teaches that God Almighty is absolutely free from all defects and possesses to the full all praiseworthy qualities. The average Hindu considers his deities as partners in Providence and as sharers in God's actions. He even regards them as capable of altering God's designs and of upsetting His decrees. The Hindus also believe that their Parmeshwar, at one time or the other, by way of transmigration was born in the shape of a human being or some animal even as filthy as swine, and that he became involved in all their ills and vices. In that condition he was subject, like others of the species, to hunger and thirst, pain and hurt, fear and sorrow, disease and death, humiliation and disgrace, and helplessness and weakness. Thus, it is obvious that such beliefs negative the high qualities of God Almighty and reduce His eternal and everlasting glory and majesty.

Their brothers, the Arya Samajists, who claim that they follow the Vedas strictly, deprive God Almighty of the power of creation. They hold that souls are uncreated and self-existing like God Himself, whereas reason would consider it a defect in God Almighty that He should be the Master of the world and yet should not be the Lord and Creator of something, and the life of the world should not depend upon His support but should be self-existing. Of the two positions, one that He has brought into existence the whole universe out of His Own perfect power and is its Lord and Creator and that the whole of the universe is dependent upon His Providence and that the attribute of creation and its power is inherent in His being and that He is not subject to birth or death ; and secondly, that the whole of creation, which is under His control, is not created by Him and is not dependent upon Him for its existence, and that He is not its Creator and Lord and does not posses the aattribute of power of creation and is not free from the defects of birth and death, reason would surely support the first. It would not hold that He Who is Master of the world is not its Creator and that the thousands of wonderful qualities which are found in souls and bodies are self-existent, and there is no one who created them and that God who is called the Master of all is Master only in name. Nor would it hold that God is without power of creation or is helpless and defective and is given to the consumption of impure articles, or is subject to death, or pain, or suffering or inaction, or ignorance. On the contrary, reason bears witness that God Almighty should be free from all these low attributes and defects, and should possess full perfection. Full perfection demands the possession of full power. If God Almighty does not possess full power and is not the Creator of anything and is not able to safeguard Himself against loss or defect, He would not have full perfection and by lacking full perfection He would not be worthy of perfect praise

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This is the case of the Hindus and Aryas. What the

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Christians attribute to God Almighty by way of His Glory is a matter which can be determined by a single question. God Almighty, Who is Perfect and Eternal and Self-Sufficient and non dependent, had carried on all His great works through eternity by His Ownself. He alone created the universe without the aid of a father or son and bestowed upon souls and bodies all the powers that they needed and is Himself the Guardian and Support and Controller of the Universe and He brought into being through His attribute of Rahmaniyyat all that the souls and the bodies were to need without waiting for any action on their part, and created the sun and moon and numberless stars and earth and thousands of bounties contained therein out of His pure grace, without the assistance of any son. Then the same Perfect God in the latter days, discarding all His glory and power, became dependent upon a son to make provision for the salvation and forgiveness of mankind, and that son so inferior as to possess no kind of similarity to the Father. He did not create like the Father any portion of heaven or earth which should bear testimony to his godhead. The Gospel of St. Mark in verse 12 of chapter 8, describes his helplessness, in the words that he sighed and said: 'Why do the people of this generation seek after a sign? I tell you truly that no sign will be given to this generation.' When he was put upon the cross the Jews said that if he would come back to life they would believe in him. But he did not show them this sign, nor did he prove his godhead and perfect power in any other way. Such miracles as he worked had been worked in large numbers by previous Prophets and even the water of a pond possessed properties that manifested similar miracles (See chapter 5 of the Gospel of St. John.). As he himself confessed he was not able to show any sign in support of his godhead. Being born of a frail woman, he, according to the Christians, underwent such disgrace, humiliation and helplessness throughout his life as is the portion of the unfortunate and the deprived ones. He was a prisoner for a period in the darkness of the womb and was born through the urinary passage and passed through every condition to which the birth of hu-

man beings is subject, and did not escape a single one of them. Then he confessed in his own book, his ignorance and lack of knowledge and powerlessness and that he was not good. That humble servant, who was without any reason described as the son of God, was inferior to some of the major Prophets in his intellectual attainments and in his actions, and his teaching was also imperfect, being only a branch of the law of Moses. Then how is it permissible to attribute to the All Powerfull God, Who is Eternal and Everlasting, this calumny that having been Perfect in his Being and Self-Sufficient and All-Powerful, He in the end became dependent upon such a defective son and suddently lost all His glory and His greatness? I do not believe that any wise person would permit such humiliation to be imagined concerning the Perfect Being Who comprehends all perfect qualities.

(Braheen Ahmadiyya, pp. 413-419, footnote 11)

It needs no argument that the true and perfect God to believe in Whom is the duty of every creature, is the Lord of the worlds. His Providence is not confined to a particular people or age or country. He is the Sustainer of all peoples, of all places and of all countries. He is the fountain-head of all grace and every physical and spiritual power is bestowed by Him and the whole universe is sustained by Him is the support of all.

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God's grace comprehends all peoples, all countries and all ages, lest any people should complain that God bestowed His bounties upon others, but not upon them, or that others received a Book from Him for their guidance, but they did not, or that in other ages He manifested himself through His revelation, inspiration and miracles, but that He remained hidden in their age. By bestowing His grace upon all He obviated all these objections and out of his vast qualities He did not deprive any people or any age of His physical or spiritual bounties.

(Paigham Solh, pp. 10—11)

God Almighty, in order to bestow perfect understanding upon His humble creatures has set out His attributes in the Holy Quran in two aspects. First, He has described His attributes metaphorically as resembling some human qualities, as for instance, He is Noble, Merciful, Beneficient and becomes angry and has love and He has hands and has eyes and possesses shanks and has ears and that through eternity He has created, though nothing has personal co-existence, but only co-existence as species and even that is not essential for the operation of His attribution of creation, for though creation is one of His attributes the manifestation of His Unity and Singleness is also part of His attributes None of His attributes falls into permanent disuse, but a temporary cessation of its operation is permissible. Thus God manifested His attributes of resemblance to man. For instance, God is Creator, but to some degree man also creates or fashions ; and man can be called noble for, up to a point, he possesses the quality of nobility ; and man can be called merciful for, up to a point, he possesses the quality of mercy and the quality of anger ; and he has eyes and ears etc. This could create a suspicion in one's mind that man resembles God in respect of these attributes, and God resembles man. To repel this God has mentioned in the Holy Quran as a contrast His attributes of transcedence also, i.e. such attributes of which man does not partake at all in his being or in his qualities. God's creation is not like man's creation, nor is God's mercy like man's mercy, nor is His wrath like man's anger, nor is His love like man's love, nor is He in need of space like man.

The Holy Quran sets out clearly that in His attributes God is quite distinct from man. For instance, it is said : There is no one like unto Him. He is All-Hearing, All-Seeing. At another place it is said : Allah is He, save Whom, none is worthy of worship, the Ever-Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he who can intercede with Him except by His per-

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mission? He knows all that is before them and all that is behind them, and they cannot compass aught of His knowledge, except that which He pleases. His knowledge extends over the heavens and the earth and the care of them wearies Him not. He is the Most High, the Most Great (2 : 256). This means that true Being and true Existence and all true qualities belong only to God and that no one is an associate with Him in respect of them. He alone is alive in his Being and all others are alive through Him. He exists in His own Being and everything else exists through His support.

As He is not subject to death so also He is not subject to even temporary cessation of His senses like sleep or slumber; but others are subject to death and sleep and slumber. All that you see in the heavens or in the earth belongs to Him and manifests itself and exists through Him. There is no one who can intercede with Him without His permission. He knows all that is before or behind people, that is, His knowledge comprises that which is manifest and that which is hidden. No one can compass any part of His knowledge except that much which He permits. His power and His knowledge encompass the heavens and the earth. He supports all and nothing supports Him. He is not wearied by supporting the heavens and the earth. He is above all weakness and feebleness and lack of power.

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At another place it is said: Your Lord is Allah, Who created the heavens and the earth in six periods and then settled Himself on the Throne (10 : 4). This means that having created the heavens and the earth and all that is in them and having manifested His attributes of resemblance, He then addressed Himself to His station of transcendence and aloneness, in order to demonstrate His attributes of transcendence which station is beyond of beyond and is farthest away from creation. That station which is the highest is called the Throne. The explanation of this is that in the beginning all creation was non-existent and God Almighty manifested Himself at a station

which was beyond of beyond and is named the Throne, that is a station which is higher than and above all the worlds. There was nothing except His Being. Then He created the heavens and the earth and all that is in them. When creation came into being, He hid Himself and desired that He should be known through His creation. It must be remembered that divine attributes never fall into permanent disuse. Except God no one enjoys personal co-existence, but there is co-existence of species. No divine attribute falls into permanent disuse, but there is temporary disuse. As the attribute of creation and the attribute of destruction, are inconsistent with each other, therefore, when the attribute of destruction comes into full operation, the attribute of creation falls into disuse for a period. In short, in the beginning it was the time of the operation of the divine attribute of Singleness and we cannot say how often this period repeated itself, except that it is eternal and without limit. In any case, the attribute of Singleness has priority in time over other attributes. That is why it is said that to begin with, God was alone and that there was no one with Him. Then God created the heavens and earth and all that is in them and in that context He manifested His attributes that is Noble and Merciful and Forgiving and Acceptor of repentance. But he who persists in sin and does not desist is not left without chastisement. He also manifested His attribute that He loves those who repent, and His wrath overtakes only those who do not desist from wrongdoing and disobedience.....

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All His attributes are appropriate to Him. They are not like human qualities. His eyes etc. are not physical and none of His attributes resembles human attributes. For instance, when a man is angry he suffers from anger himself and his heart loses its comfort and percievce a burning sensation and his brain is oppressed and he undergoes a change, but God is free from all such changes. His wrath means that He removes His support from one who does not desist from mischief, and according to His eternal law He metes out to him such treatment as a human

being metes out to another when he is angry. Metaphorically, it is called God's wrath. In the same way His love is not like the love of a human being, for a human being suffers in love also when he is separated from his beloved. But God is not subject to suffering. His nearness also is not like the nearness of a human being, for when a human being approaches near to someone he vacates the space which he had occupied before. But God, despite being near is far, and despite being far is near. In short, every divine attribute is distinct from human qualities. There is only a verbal resemblance and no more. That is why in the Holy Quran it is said :

There is nothing like unto Him (42 : 12) ; that is nothing approximates to God Almighty in its being or its qualities.

(Chashma Marifat, pp. 260-264)

God will never cease to operate. He is always the Creator, the Providence, the Sustainer, the Gracious, the Compassionate and always will be. In my opinion it is sinful to debate about One of such Majesty. God has not imposed belief in anything which He has not demonstrated.

(Malfoozat, Vol, IV, p. 347).

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THE BIBLE AND SEX

BY B. A. RAFIQ

The Reader's Digest, May 1970 (American Edition), contains an article by the well known evengalist, Rev. Billy Graham, on the subject of the Bible and sex (Pages 117-120). The reverned gentleman's own stand, in which he is very strongly supported by his wife, on moral questions, has always been firm and clear. This article bears further witness to this sane and healthy outlook on these matters and to the degree to which this article emphasises his point of view, we welcome it as a refreshing contribution from a minister of religion. As he has said in the article, the Church, as a whole, has remained mute on this topic, which is most regrettable. Leadership in the moral and spiritual spheres belongs as of right and of duty to religion. Latterly religion, at least in the west, has appeared to be suffering progressively from paralysis in the sphere. We, therefore, value all the more this timely reminder on the part of the Rev. Billy Graham.

What we are unable, however, to accept or to endorse is his statement that "the Bible could properly be called the world's most reliable text book on sex." The Bible undoubtedly comprises in some respects, moral and spiritual instruction of a very high level. In several respets, however, it is no longer adequate and in number of cases it cannot be relied upon as containing statements of historical fact. This is well illustrated in this article, though we have no doubt that the author will be surprised at our statement and feel it his duty to dissent.

As we support very strogly the author's own stand on the subject matter of his article, we do not propose to embark upon a critique of it. We entirely endorse and emphasise the

warning of Jesus, quoted at page 120: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you that whosever looketh upon a woman to lust after her hath committed adultery in his heart."

What has gone in western society over the centuries, and we are reaping its bitter rotten fruit today, is that while adultery has been regarded as a sin it was not looked upon as a civil crime and thus a double standard was evolved in respect of this very vital matter. It is true that under British law an outraged husband could recover damages for the wrong done to him but that only made matters worse rather than better. A second and even more important factor that has contributed to the woeful decline of sexual morality in our times is the repeated, almost universal, disregard of the warning given by Jesus Christ quoted above. While the Church continued, till recent times, to condemn adultery as a moral lapse all the multifarious approaches to adultery were not only permitted but continued to be freely practiced with the result that the act itself, which is only the culmination of a process, followed inevitably at the end of the process. It is now too late to bewail the inevitable and irresistable denouncement, without a drastic change in social ways and habits (impossible of achievement today) which would completely block all approaches so freely practiced and indulged in as to have become the norm of social behaviour.

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To revert to our inhability to accept the accuracy of the Bible's account of historical facts in all cases we confine ourselves here to one passage in the article under consideration. In column 2, page 119, it it is stated : "Stories of the otheswise great who allowed moral weakness to stain their image included.....Solomon, who, given wisdom above all others, nevertheless besmirched his life through lecherous dalliance with innumerable concubines. Most tragic of all, perhaps, was David, Israel's greatest king, whose guilty anguish over his adulterous conduct with Bathsheba was expressed in

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the Saddest prayer of all literature."

The Bible and the Rev. Billy Graham are here both caught in a terrible confusion over values.

Both David and Solomon were not only kings in Israel but also Prophets in Israel and in this last capacity were God's apointed. A Prophet's function is to convey divine guidance to the people, to remind them repeatedly of it and to illustrate that guidance in his own life and conduct. It is utterly abhorrent to one's sense of the fitness of things, to say the least, that, in the author's own words, "Israel's greatest King" and another one "given wisdom above all others," both major Prophets of Israel, should have been guilty of the conduct attributed to them in the Bible which has been trenchantly summarized by the Rev. Billy Graham. Anyone guilty of such conduct would not, in the Jewish community of their time, be accounted a decent person, let alone be accepted as a Prophet and obeyed as a king. It is inescapable therefore to reject either the Biblical claim that David and Solomon were righteous Prophets of God or the Biblical account of their behaviour to which the reverend author has drawn attention.

We as Muslims have no choice but to reject the Biblical account of the facts relied upon by the author. The Quran describes both David and Solomon as righteous Prophets of great standing before Lord.

David is described as God's vicegerent in the earth (38 : 27). Upon him God had bestowed wisdom and decisive judgment (38 : 21). He was always turning with humility towards God (38 : 18). Solomon is described as an excellent servant of the Lord in humility (38 : 31).

There is nowhere in the Quran the least suggestion that either of them fell away in the slightest degree from the duty that they owed to the Lord, as indeed is the case with all Prophets. God chooses as Vessels, for His guidance only the completely righteous and those so chosen safegurd against any

kind of moral or spiritual lapse, let alone conduct which would draw upon itself the adjectives that the reverend author of the article has bestowed upon these two great Prophets of Israel.

Indeed these are not the only instances in which Biblical facts cannot possibly be accepted as having any basis in history. We shall here confine ourselves only to one more illustration. Concerning Lot and his daughters it is stated in Genesis, chapter 19, verses 31 to 38 :

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"And the firstborn said unto the younger, Our father is old and there is not a man in the earth to come in unto us after the manner of all the earth.

"Come, let us make our father drink wine and we will lie with him that we may preserve seed of our father.

"And they made their father drink wine that night : and the firstborn went in, and lay with her father, and he perceived not when she lay down, nor when she arose.

"And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father : let us make him drink wine this night also ; and go thou in, and lie with him, that we may preserve seed of our father.

"And they made their father drink wine that night also : and the younger arose, and lay with him, and he perceived not when she lay down, nor when she arose. Thus were both daughters of Lot with child by their father.

"And the firstborn bare a son, and called his name Moab : the same is the father of Moabites unto this day. And the younger, she also bare a son, and called his name Ben-ammi : the same is the father of the children of Ammon unto this day."

Concerning Lot the Quran states that the Lord had bestowed on him wisdom and knowledge (217 : 75) ; and concerning his daughters that they were pure (11 : 79). The Bibical account set out above is utterly abhorrent and completely unacceptable. Having been compiled centuries after the events it purports to record it does not import even a prima facie presumption of correctness.

We regret to have to observe that the author of the article has managed to place himself squarely on the horns of of a dilemma. Are these personages Lot, David, Solomn, to be accepted and revered as Prophets, vehicles of divine guidance, shining examples in the moral and spiritual spheres, as taught by the Quran, or as (Allah forgive the blasphemy) drunkards, adulterers and lechers which the Rev. Billy Graham seeks to make them out on the authority of the Bible. As he has observed : "nothing can etch such indelible scars of guilt as sexual sin."

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Arabic : The Mother Language

KHALED AHMED

Every civilisation has its version of Babel, its mythology of the primal scattering of languages. The occult tradition holds that in the beginning was a single primal language, that an 'Ur-Sprache' existed before a kind of diaspora occured. An Adamic vernacular had first designated the material world. God spoke the word, the original logos that caused the creation of the universe.

The perfect communication experienced two falls. The tongue of Eden was like a flawless glass, a light of total understanding streamed through it. Babel was the second fall, a linguistic fall as decisive and pivotal as the first one. As George Steiner put it : "Adam had been driven from the garden; now men were harried like yelping dogs, out of the single family of man".

When philology began its grouping career the Western man was a complete rationalist. The genesis of language was traced to behaviourist processes : sounds in nature, gestures of living beings adjusting to nature, were supposed to have prompted the formulation of a system of verbal designations. No theory stood the test of time. In our times, Noam Chomsky has had to offer definitive rebuttal to all linguistic theorising based on the assumption of 'a feedback from environment'. The discussion has receded into the realm of the unknown, the spiritual, the religious.

A Welsh genius, William Jones (1747-1794), got to India as a judge in the province of Bengal and began to compile a 'Digest of Mohammadan Law' from Persian and Arabic sources. In the morning he would learn Sanskrit, because it was his ambition to write also a digest of Hindu law based on anci-

ent Sanskrit sources. When he had learned enough Sanskrit to understand the etymological aspects of the language, he began to see its links with the roots of the European languages, all of which he had learned at the age of 18.

William Jones failed to become the Justinian of India because death overtook him at 47 when his Hindu law book was still incomplete ; but he became the discoverer of the Indo-European group of languages. His study of Sanskrit in India led him to perceive the similarity of roots in Sanskrit and Greek. His earlier work on Arabic and Hebrew, learned from a Syrian teacher among the books of the Bodleian in England, had persuaded him to categories the Semitic-Hammitic group of languages as distinct from the Indo-European group. Increased intimacy with Sanskrit (he was the first translator of Kalidasa) inclined him to the opinion that Sanskrit was the primal language, the lost source of all the languages of the world.

Out of the German orientalists that went to England to benefit from its colonial bounties, Leitner, Stein and Maxmuller are well known. Friedrich Maxillian Mueller (1823-1900), popularly known was Maxmuller, was to be the first great Indilogist, and still remains the greatest, because of his translation of the bulk of Sanskrit classics. Although he never visited India, today the Goethe Institute centres in India are called Maxmuller Bhavans. It was Maxmuller's obsession with Sanskrit that gave further publicity, to the theory that it might be the mother of all languages. He compiled a list of 1700 basic Sanskrit roots to which he traced all etymologies, but followed William Jones faithfully in believing that Aryan and Semitic roots belonged to two fundamentally different systems

Philology is an obscure science without an authoritative tone, yet the work of the British Indologists deeply influenced English literature of the 20th century. Looking for verbal connectives to international experience, T. S. Eliot and James Joyce consulted their works in depth and used Sanskrit to communicate what they thought was primal experience. Walter

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W. Skeat's Etymological Dictionary of English Language, published in 1882 and thoroughly steeped in the Sanskritic persuation of its precursors, was the constant vadmecum of James Joyce as he mulled over his grand philological puzzle, 'Finnegans Wake'.

Although Jones and Maxmuller never clearly designated Sanskrit as the first language they did consider it the only available recollection of a primal language that might have been (Sanskrit—collected together). As the words of Sanskrit gained currency among those who believed it to be the first language, the Western philologist turned to other peripheral tasks. The Arabists sallied forth from England, writing dictionaries and translating classics, quite oblivious of the fact that Arabic was and had always been the primal language, the forgotten source of scattered idioms.

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In 1963 a Pakistani scholar, Muhammad Ahmad Mazhar, after a labour of 16 years, published his book, 'Arabic : the source of all the languages'* and made philologists of the world sit up and take notice of this fact. More a compilation of roots than lengthy dissertation, the book was avidly read by experts and was reprinted in Germany. Anyone who takes the trouble of going through it will be convinced of its truth. There is absolutely no doubt that Arabic has a root word for any given word in English, French, German, Spanish, Latin, Italian, Greek, Russian, Sanskrit, Chinese and numerous other Aryan idioms in accordance with the 10 formula system given in this book. In 1967, Muhammad Ahmad Mazhar published his second book, 'English traced to Arabic', listing a comprehensive vocabulary with corresponding Arabic roots prefaced with a lengthy rebuttal of the great European philogical debate. His third volume, 'Sanskrit traced to Arabic', awaiting publication, will deliver coup de grace to the theories of British Indologists so much abused at the hands of later writers.

Archeaological evidence relying on scripts is misleading. The Sumerian is dated 4000 B.C., Chinese 1500 B.C., Sanskrit

*Published in 1963, by 'The Review of Religions', Rabwah.

1200 B C, while Arabic is traced to a script of 328 B.C. The script, in fact, is an impendiment, it leads to discipline, to a paring away of homonyms and synonyms. The earlier a language is written the sooner is it bound to lose its original richness. The gramarian is the bane of all primal values. As M.A. Mazhar points out, Arabic has 28 letters pairs out of which, joined in whatever order, will produce a root fitting some word in some language of the world. Arabic has 25 thousand roots formed in this manner. The author informs us, on the authority of Ibn Khaldun, that the Arabic lexicon 'Kitabul Ain', was compiled by Khalid bin Ahmad on the basis of permutation and combination of the 28 letters of its alphabet.

On the other hand, Sanskrit has only 2,000 basic roots which combine with 25 prefixes and 200 suffixes to make words. There is thus no doubt that Arabic has an etymological base much broader than that of Sanskrit. Yet out of all Aryan origin languages Sanskrit has the largest fund of root words.

It is fascinating to study the etymological tables compiled by the author once the basic philological rules about sound slippage have been learned. In his chapter on 'The diseases of words', he explains the better known 'elision' and 'syncope' along with arcane, 'zezament' and 'sakari'. We know some of the slippages like the sound of 'F' becoming that of 'P' ('Yusufzai' to 'Issipzai') or like 'Kh.' becoming 'sh', ('pukhto' to 'pushto') or like 'j' becoming 'y' ('joog' to 'yoog'); but it seems that there are about 18 ways in which sounds can shift while passing from the tongue of one civilisation to that of another.

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The case of the verb, run, is most curious and establishes the primacy of the Arabic language in a comparative study. In Chinese, to run is 'hsia', which takes the Arabic root 'hash'. Another Chinese synonym 'Chu', takes the Arabic 'sa'y', after undergoing a slippage from 'ch' to 's'. In Sanskrit, 'dhava' (to run), takes the Arabic root, 'adva'. All other Sanskrit synonyms of the verb have Arabic roots backing them: pla (phal), Alop

(halab), and kar (kara). In Hindi, 'bhagna' (familiar Urdu verb) takes the Arabic root 'abaq', 'daurna' takes 'dar' 'nasna' takes 'nas' and 'Nathna' takes 'nat'. Even 'bhajna' has an Arabic word for it : 'afaaj'.

'To run', in persian has four well-known synonyms : daveedan, ramidan, tagidan, and takhtan. The Arabic roots for them would be : adva, rama, ataq and atak. In Latin, the three variants are : escapere, curro, drumos. In Arabic, the roots are ; kafa kara, daram. The Greek verbs, meo, demai, diero, theo, phug, trekho, mesh with Arabic roots : ma, da, dar, hata, afj, qatar. In English, the variants of 'to run' are : run, flee, heat, race, refuge, gallop, canter, bolt, dash. Notice the Arabic roots for them : qaran, phal, hata, araq, afaj, walaf, qatar, blata, dasha. Russian verb 'begat' is the root of a dozen other Russian verbs connected with the act of running. Shockingly, the Arabic root, 'abaq', comes closest to the Russian root-word.

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After having supplied roots to the verb 'to run', in Chinese, Sanskrit, Hindi, Persian, Latin, Greek, Spanish, German, French, Aryan and English, the Arabic language still has 150 roots words left over cover the meaning of the act of running !

Maxmuller said : "The more ancient a language the richer it is in synonyms". Evidently, on the above showing, Arabic must be the most ancient language, the primal source the philologists have been looking for. But for M. A. Mazhar this evidence does not suffice. He develops a very interesting argument about homonyms, words that sound alike but have different meaning and origin. The theory is that a derivative language would have had a large number of homonyms. English has 600 well known homonyms, words like 'grave' which has four different meaning today, but was originally four distinct words. Sanskrit is literally crawling with homonyms. One word may mean so many things that Pandit Brahmanand was

once forced to admit that texts could not be understood without the assistance of Vedic scholar. Alberuni (973-1048), studying Sanskrit in India, complained in his encyclopaedic book about the problem of homonyms. His Hindu teacher, having taught him a word, would himself frequently forget the specific meaning soon afterwards.

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The process of homonymisation, so to speak, in Arabic occurs less frequently because its sounds are well partitioned against slippages of sound. For instance, the sound of 'alif' and 'ain' is distinct as are the sounds of 'seen', 'sawad', 'they' and 'zal' 'zawad'. 'zay' 'zoey'; and 'kaf' and 'qaf'. As a result, words do not collapse into each other, but retain their differentiated sound to indicate the different meaning. Another proof of the primacy of the Arabic language is that it provides originals to the collapsed words on other languages. For instance, the four original sounds behind the English word, 'grave', were the Arabic roots : 'qarab' 'karab' qaraf' and 'jaraf'.

Once M. A. Mazhar has substantiated the existence af an etymological nexus between the Indo-European languages and the Semitic group, it becomes easy for him to effectively dismantle the etymological systems used in the dictionaries compiled on the assumption that that the two groups of languages have nothing in common. As it is, 20 percent of the modern dictionary's etymology is unknown ; most of the given roots are also wrong because the lexicographer looks for them where they do not exist. The English word 'cuff' (to strike) for, instance, has no root apart from its onomatopoeic origins, already discredited : but the author gives the Arabic root, 'kaf', with identical meaning. He goes on, as it were to recompile the entire basic vocabulary with freshly supplied Arabic etymology. After his 'English traced to Arabic' and 'Sanskrit traced to Arabic' compilations of all the remaining major languages will follow.

In his second book, 'English traced to Arabic', M.A.

Mazhar seems better equipped to theorise, derive regulatory observations and to offer rebutting comments on the works of others. Consequently, it has become as much an account of philological experience as a tabulation of etymologies. Although it is at times unscholarly in tone, his critique of Maxmuller and Skean is most convincing. He takes Maxmuller to task for deriving farfetched words, from the Sanskrit root 'mar'. The 18 derivations traced into the various Indo European languages by Maxmuller have indeed a very tenuous logical relationship. On the other hand, the Arabic roots offered by the author are most apt and are logical both in terms of sound and meaning.

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The greatest attribute of M A. Mazhar's work is its ability to frequently shock in a pleasant way. One had often heard that the word 'zen' was derived from the Chinese, 'chen', which in turn had been spun off from the Sanskrit 'dhayana', giving meaning to one of the Buddist schools of thought in Japan. The Arabic root is 'zan' which is identical in meaning with its derivatives. 'Zan' is the same word, meaning 'thought', which we so often use in the expression, 'husn-e-zan'!

How do we assess the work of this Pakistani author who has traced the origin of all the languages of the world to Arabic? When William Jones a young boy, wrote his grammar of Persian, Samual Johnson sent a copy of it to Waren Hastings as a gesture of encouragement. William Jones's name was inscribed in Gibbon's 'Rise and Fall of the Roman Empire', which pays him lofty tributes as an orienalist. Maxmuller has been renamed 'Moksha-Mulla' by Hindu scholars for his services to Sanskrit. The discovery of M A. Mazhar has the same status in the annals of philology as the earlier discoveries of William Jones and Maxmuller.

(*Courtesy : The Pakistan Times, December, 5, 1980*)

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